

The Converted Catholic Magazine



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DISHONESTY OF THE CRUCIFIX

COPS AND CATHOLICS IN NEW YORK

FROM PRIEST TO SOLDIER TO GOSPEL MINISTER

THE CATHOLIC CHURCH AND SCIENCE

FROM PRIEST TO RADIO GOSPEL MINISTER

GERMAN CATHOLICS AND THE NAZIS

HOW TO COMBAT MIXED MARRIAGES

— . . . —
June, 1946

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxiii:32.

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Vol. 7 (New Series)

JUNE, 1946

No.

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The Converted Catholic Magazine

Edited by Former Catholic Priests

PUBLISHED SINCE 1883

Vol. 7 (New Series)

JUNE, 1946

No. 6

DISHONESTY OF THE CRUCIFIX

BETWEEN the two great declarations of the Lord's death and resurrection is the explicit statement: "*He was buried.*" From then on we know not Christ after the flesh—"Yea, though we have known Christ after the flesh," says Paul, "yet now henceforth know we Him no more." The importance of this is that, if Christ must still be contemplated on the cross, and still in his place of sacrifice, then our sins also remain upon us; Christ's work is unfinished.

This is what the Roman Catholic church would have us believe, since an unfinished work of Christ is the only excuse for the continuance of its priesthood and the baneful control it exerts over the souls of millions. Priests and the sacrifice they falsely offer daily for the sins of men, it teaches, are necessary to make up for the imperfectness of the redemptive work of Christ. For, if the saving work of Christ is perfect and complete, then the Roman priesthood has no reason for existence.

But the Gospel fact is that *He was buried*. The body of death is thus forever put out of sight, and with that body of death went all our sins. Only profane and impious men would dare make the sign of death the adored symbol of salvation and life.

How dishonest is the crucifix! It has become an idol and a snare to millions, a fetish and a relic of an apostate Christendom, diverting men's minds from light to darkness, from life to death. So it happened to the serpent of brass that Moses once lifted up as a promise in the wilderness, but which the great King Hezekiah long after was forced to break in pieces because it, too, had become an idol and a snare to his people.

Christ in glory is the only object of the true Christian's contemplation, adoration and affection—the victorious, life-giving, all-powerful Saviour and only High Priest: "*Who needeth not daily, as those other priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*" (Heb. 7:27)

By beholding and contemplating, not a dead or dying Christ, but this powerful, living Saviour, we are changed into the same image of Him, from glory unto glory.

EDITORIAL NOTES AND COMMENTS

COPS AND CATHOLICS IN NEW YORK

RELIGIOUS DISCRIMINATION in New York City's municipal civil service is something that seems to have escaped the attention of the crusaders for the FEPC. Contrary to the erroneous idea most people have, New York City is not a "Catholic city." Many will hardly believe that Roman Catholics comprise only about 21% of the total population of New York City. Yet Catholics are in the vast majority in all branches of its municipal civil service.

Notice of this condition was brought to the attention of Henry Turner, chairman of the State Anti-Discrimination Committee, but he replied that his committee had no power to interfere. Only after several appeals to Senator Ives and the State Attorney General was an opinion rendered by the latter that the committee did have the authority and the duty to consider the matter. But no action as yet has been taken, nor is it likely that there will ever be any.

This religious discrimination is most pronounced in the Police Department of New York City, which is almost completely under the sway of the Roman Catholic church by the simple expedient of placing Roman Catholics in strategic positions. Although four ranks—patrolman, sergeant, lieutenant and captain—are governed by civil service rules and examinations, eight other ranks or classes—in the higher paid brackets—are appointive, without any

competitive examinations. The percentage of Roman Catholics among these higher grades averages more than 80%. In addition, Roman Catholics hold all the other strategic positions, such as Superintendent of Telegraph, Chief Clerk, Superintendent of Buildings, Bookkeeper, Head of Policewomen's Bureau, and the commanders of all the special squads, such as Safe and Loft, Automobile, Missing Persons, Homicide Squad, Bomb Squad, etc.

These figures are from the latest available official sources (Official Roster of the Department, November, 1945; Official Roster of the Detective Division, March, 1946; Records of the Chaplain's Office.) According to these official sources, the total personnel of all ranks of New York City Police Department numbers 15,874, and the breakdown of religious affiliation among these is as follows:

Catholics	9,874, or 62.8%
Protestants	4,500, or 27.9%
Jews	1,500, or 9.3%

Protestants are supine about such things, the importance of which cannot be overstressed. Everyone knows the danger of group control of police power, and that justice and democracy mean nothing if this power is used to the advantage of any one particular sect or faction. Life and liberty become precarious indeed when the coercive power of a community is in the hands of the unbeatable combination of priests, police and politicians.

This matter will be treated at length in a future issue of our magazine.

REFORM OR DISRUPTION

SOME SAY that in criticizing a corrupt institution similar to the Roman Catholic church we should be 'constructive,' never 'destructive.' They speak as if nothing is so bad that could not be set right again by the application of certain correctives and palliatives, by a few patches here and there, and a new coat of paint to make it look brand new again. Yet it would be both foolish and dangerous to patch up in this way and paint a house that is decayed from its very foundations. Jesus Christ warned against the uselessness of putting a new patch on a worn-out garment, and the danger of pouring new wine into old bottles. God's commission to the prophet Jeremiah is even more striking (*Jer. 1:10*):

"I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, to overthrow and to destroy, to build and to plant."

Here God's order is to do six things, the first four of which are destructive—to root out, pull down, overthrow and destroy—and then—to build and to plant.

This 'destructive' method must be applied, when the occasion calls for it, in the case of corrupt institutions as well as of decayed buildings. The seed of the Gospel of Christ will not take root in hearts that are filled with superstitious and pagan teachings, unless they are first purged of that poison. A strong, spiritual emetic is needed for this purpose.

Often those who want only 'constructive' criticism of an institution do

not want any criticism at all. 'Old Curmudgeon' Harold L. Ickes put it once this way:

"I believe in totally destructive criticism if the occasion calls for it. And why not? If an artist paints a chromo, or an author writes a mess of a book, why should he not be told so, if only to prevent a repetition of the offense? I invite anyone to criticize 'constructively' Hitler or Mussolini or Hirohito or the devil."



EMPIRE OR FREEDOM?

BRITAIN and the United States "non-intervened" when Franco overthrew the Spanish Republic, and have "non-intervened" again to prevent its rebirth. As Sir Alexander Cadogan astringently put it to the UN Security Council last April 18: "The nature of a regime in a given country is indisputably a matter of domestic jurisdiction."

What has escaped most people is that this classic doctrine of non-intervention in Fascist countries (not in Greece, Indonesia, however,) is part of a conspiracy between the Vatican and the foreign policy-makers of Britain and the United States to keep Franco in power in Spain. Drew Pearson proved this in his Washington column of April 13 when he revealed that he had learned from "high British diplomats" of secret instructions to this effect cabled to Cadogan from London.

Here we have again that devilish combination of political and ecclesiastical power that has so often before crushed the hopes of depressed peoples.

Britain's life-line of empire must be safeguarded even if the freedom of religion and emancipation of the Spanish people have to be discarded.



BISHOP OXNAM SPEAKS OUT AGAIN

TWICE last March, Methodist Bishop G. Bromley Oxnam openly and courageously repeated his charges of religious intolerance against the Roman Catholic church.

At Atlantic City on March 15, he told the 45th international convention of the Young Men's Christian Associations that "*ecclesiastical organizations based on autocracy are not designed to give effect to democracy,*" and that "*authoritarianism is repugnant to democratic man, whether it be heard in the voice of a Fascist dictator or seen in the pageantry of ecclesiasticism.*"

Again in Boston on March 27, he condemned the Roman Catholic church for its "*pressures on newspapers, radio and other sources of public information, together with political activities that constitute a grave threat both to political and religious freedom.*"

The answer of *The Pilot*, Boston Catholic newspaper, was the old, time-worn and 'below-the-belt' *argumentum ad hominem*, i.e., "if you can't answer the facts, attack the man." In an attempt to discredit Bishop Oxnam among Protestants, *The Pilot* accused him of not being a believer in the divinity of Christ.

(Bishop Oxnam's Boston speech may be had from us in pamphlet form for 10¢ a copy.)

"ILL FARES THE LAND . . ."

CONGRATULATIONS to Rev. Dr. Joseph R. Sizoo and his congregation for resisting the temptation to sell their Collegiate Reformed Church of St. Nicholas at the corner of Fifth Avenue and 48th Street in New York for four million dollars. A real estate firm had planned to erect a skyscraper to take the place of this historic Protestant church, dwarfed as it already is by the looming towers of St. Patrick's Cathedral two blocks away. Dr. Sizoo aptly quoted from Oliver Goldsmith's *Deserted Village*:

*"Ill fares the land, to hastening
ills a prey,
Where wealth accumulates and
men decay."*

Too many Protestant churches in New York's business sections have been already sold or abandoned. Roman Catholics, on the other hand, have been buying up for a song valuable properties and building sites right in the very heart of New York's busiest sections.

► SISTER MARIA, nun of a convent in Bodeno, Italy, thought that Jesus Christ was a socialist because she always saw him depicted in a red mantle in Renaissance paintings. So she voted socialist at the recent elections in Italy. As a punishment, she was placed in solitary confinement for three days, and the Mother Superior came from Ferrara to take her to another convent for further discipline. But the villagers heard of it, barred the convent gates and forced the Mother Superior to go back to Ferrara without her. Story was told in a dispatch from Rome to the New York 'Post' of last April 19.

HOW TO COMBAT MIXED MARRIAGE CONTRACTS

THE LUTHERANS have come up with the first practical plan that we know of to undo the evil of mixed marriage contracts as enforced by the Roman Catholic church. Their plan is designed to repair the evil already done by members of their congregations who have unwittingly signed away the spiritual rights of their unborn children by pledging themselves to carry out the unjust stipulations imposed by the Roman Catholic church as essential conditions for allowing a Protestant to marry a Roman Catholic.

In brief, the plan, first of all agreed to by a public resolution of an entire congregation, consists in getting the Protestant party to such a marriage to sign a second document *pledging not to carry out the terms of the contract imposed by the Roman Catholic church.* Its seven declarations are a penitent avowal of sin and shame in having signed a contract that is contrary to God's law and a danger to one's spiritual welfare, especially the provision that all children be baptized and reared in the Roman Catholic church. Declaration six flatly says: *"I declare that instead of keeping this promise I now break it and shall have my children baptized and reared in the Lutheran Church."* It is made clear that if a member refuses to sign these declarations, or fails to adhere to them after promising to do so, he (or she) can no longer be considered a communicant or member of the congregation.

In our next issue we hope to treat more in detail of this revolutionary plan. In the meantime, our compliments and best wishes for its success to the pastor and congregation of Immanuel Lutheran Church, St. Charles,

Mo., who originated it and to whom our readers should send a word of encouragement.

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MY STORY

By REV. J. A. FERNANDEZ

Former Roman Catholic priest, now Pastor of Robert Graham Memorial Presbyterian Church, Philadelphia, Pa.

[This is the story, promised in our last issue, of the conversion of former priest J. A. Fernandez from priest to soldier to Gospel minister.]

I WRITE this to make public my thanks to the merciful Lord for the ineffable way in which He has dealt with me, a sinner saved by grace, for having guided me through the tempestuous sea of doubt and despair into the safe port of security and salvation. "Where sin abounded, grace did much more abound." (Rom. 5:20)

Twenty-one years in Spain, where I was born; nineteen years as a seminarian and very active Roman Catholic priest of the Dominican Order in this country; three years in the United States Army in World War II, after enlisting as a private; one year of ministry in the Presbyterian denomination (U.S.A.)—these are the highlights of a life which brought to prominence God's predestination of a soul, and God's efficacious grace, which manifested itself even at a time when I was going directly against what God had foreordained for me.

There was nothing of the nature of a cataclysm in my conversion. It was the result of the action of God's grace working on my soul for six long years.

It all had its beginning at the end of the year 1938, when an order was issued from the Master General of the Dominican Order that the Spanish Dominican priests in Louisiana should give up their parishes to American Dominicans. I had been assistant pastor of St. Anthony's Church in New Orleans for nine years, and pastor of the



REV. J. A. FERNANDEZ

As a priest . . .

same church for six years.

My faith in Roman Catholic teachings during the last two years of my pastorship was not too strong. I had begun to doubt seriously about the doctrine of transubstantiation and the power of priestly absolution. From then on God's eternal purpose worked in me through the instrumentality of human agents, which culminated, after a year and a half, in my applying to a monastery to do "penance," and to consecrate myself fully to God.

But God had other designs. My stay in the monastery served the purpose, strange as it may seem, of becoming acquainted with the tenets of Evangel-

ical Christianity and the grounds on which it is based. At the same time I found evidences against Roman Catholicism. Moreover, I gave myself to reading the Bible prayerfully and teaching church history. Thus the issue of the Reformation appeared to me in its clear light, and I felt a strong admiration for Martin Luther, John Calvin and other Reformation leaders.

In reading the Bible I saw how different was the faith as taught by the Roman Church from that preached by Paul when he says: *"If thou shalt confess with thy mouth the Lord Jesus Christ and shalt believe in thy mind*

ion, I enlisted in the United States Army as a private in 1942.

In this move again Divine Providence guided me, for after six months in the army I was assigned to the office of an Army Chaplain who was a minister of the Dutch Reformed Church. I began to attend the services he conducted in the army chapel, for he is a marvelous speaker, and I enjoyed his sermons. One day I opened a discussion of the sermon he had preached the Sunday before. The sermon had been on the doctrine of salvation by grace. I came prepared with what I considered an unanswerable argument against his position which he had taken from Paul. My authority was James, and the text: *"Ye see then how that by works a man is justified, and not by faith only."* (James 2:24). The chaplain had a Greek New Testament in his office, and we both did more reading of Greek than either of us had done for a considerable period of time. This led the



MR. FERNANDEZ

As a soldier in World War II . . .

that God raised Him from the dead thou shalt live."

My adopted country was at war and I felt I was wasting my time in a monastery. In order to be useful, in some way, to the country of my adopt-



MR. FERNANDEZ

As Presbyterian Pastor

way to further discussions and study. Some books were asked for, and the chaplain wiped off the dust from these books from his library and loaned them to me. As time went on there developed not only a closer friendship, but also a closer unanimity in theological thinking between the two of us. Due to this close association with him, for the first time in my life I realized that a Protestant minister could be sincere in his faith, and happy in his vocation.

As a result, I nursed a desire to devote the rest of my life, after leaving the Army, to the ministry of the Gospel. The greatest difficulty was my indecision about joining one particular Christian denomination. So I prayed for light, studied for information, and on my days off I made it a habit to visit several churches in Maryland and Pennsylvania to find out which one would appeal to me the most. During one of these visits I met the lady who was to be my future life-partner, an active church worker in the Baptist Church and a fine Christian woman. Our short acquaintance ended in a most happy union. Her love and devotion to her faith had a stabilizing effect on me when doubts assailed me.

We both became members of a Presbyterian church in close proximity to the camp where I was stationed, and which was being served by a minister whom we had learned to love.

One week after joining the Presbyterian faith I was licensed to preach the Gospel by the presbytery of Carlisle, Pa., and a year ago I was ordained a Presbyterian minister. Last September I came to Princeton Theological Seminary, where I am now pursuing a course of studies for the degree of Master of Theology. In the meantime I have been called as pastor of the Robert Graham Memorial Presbyterian Church, Philadelphia, Pa.

Now, paraphrasing John, I say: *"That which I have seen and heard did I declare unto you, that you may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ."*

"I will bless the Lord at all times: His praise shall continually be in my mouth." (Psalm 34:1), for He has visited and saved me, when I was dead in sin and trespasses.

"He leadeth me, O blessed thought!

O words with heavenly comfort fraught!

*Whate'er I do, wher-e'er I be,
Still 'tis God's hand that leadeth me."*



COUGHLIN, PAID NAZI AGENT

THE FACT that Father Coughlin was actually a paid Nazi agent, and that documents proving it are in possession of our Department of Justice, was made public by author Albert E. Kahn in the magazine 'In Fact' of last February 11, which published the entire document from the Justice Department files. The hitherto secret document proves:

1. That Father Coughlin actually received money from Nazi agents;
2. That Coughlin requested anti-Semitic literature from Hitler government agents;
3. That Coughlin collaborated with a secret Federal agent whom he took to be a Nazi agent.

'In Fact' accuses the late U. S. Attorney General Francis Biddle of refusing to act on the evidence, and that a deal was made whereby Father Coughlin was promised immunity to prosecution in exchange for discontinuing publication of his *Social Justice* magazine.

GERMAN CATHOLICS AND THE NAZIS

ADMISSION is made in an article by Franz Werdemann in the Jesuit magazine *America* of last February 9, that about one-third of the Roman Catholic people of Germany went completely Nazi under Hitler. Another third, he says, "remained within the Church, but minus a fighting spirit and with a compromise here and there." He describes the remaining third as staying loyal to the Church and praying for the defeat of their own country.

He also admits that "sharp criticism of the weakness of the Bishops, shown especially at the beginning of the Nazi period" is now being voiced "by the lower clergy and laymen." He quotes a famous Catholic professor of Church history as declaring: "For the first time the Church withdrew when attacked by heresy."

Catholic Dr. George N. Shuster, president of New York's Hunter College, is another witness from the Catholic side who admits the collaboration of the Catholic church in Germany with Hitler. Addressing the New York province of the Newman Club Federation last March 3, Dr. Shuster gave as his general opinion, according to the *N. Y. Times* of March 4, that "German Catholics as a group failed to make a correct analysis of the dangers represented in Hitlerism," and that "it is impossible to emancipate German Catholics from blame in not determining what their social doctrine should be during Hitler's leadership."

These are important and far-reaching admissions for Catholic spokesmen themselves to make, and go a long way to confirm our writings on this subject during the past five years.

* From non-Catholic sources comes

further confirmation of the collaboration of the higher Catholic clergy with the Nazis during the war years, and of their secret desires for a restoration of authoritarianism in post-war Germany. In an article in the March, 1945, issue of *The American Mercury*, entitled "A German Bishop," it is clearly shown that the Catholic bishops in Germany were not opposed to the principles of Nazism as such, and feared it only as "a rival of its own fundamental totalitarianism."

The author of this *Mercury* article is Saul Padover, former assistant to the Secretary of the Interior, who served with the Army's Psychological Warfare Division in Europe. His article is an account of a private interview with the Roman Catholic Bishop of Aachen, who repeated all the canards used by the Nazis to justify Hitler's aggressions: fear of the Communist menace; Germany's need of *lebensraum*; the injustices of the Versailles Treaty, etc. When asked why he and his Church did not fight against the Nazi liars and murderers, the Bishop merely threw up his hands and said "The people had made a mistake in not voting against Hitler in 1933. *Even the Church had been in error in this matter; it should have sided courageously with the Protestants against the Nazis.*"

Roman Catholic propagandists are now trying to defend the Vatican's record of collaboration with Nazism and Fascism, and point to Pope Pius XI's *Mit Brennender Sorge*, his letter of complaint that the Nazis were not living up to their part of the Concordat of 1933. But, here again, this letter of the Pope was not a condemnation of Nazism as such, but, merely an expression of his displeasure concerning the terms of a solemn agreement entered into between himself and Hitler.

THE CATHOLIC CHURCH AND SCIENCE

By J. J. MURPHY

[This is one of a series of articles on "The True Nature and Structure of Roman Catholicism."]

SCIENCE and Roman Catholicism are essentially antagonistic. The former faces the untried future with experiment as its only tool and honesty to truth its only guide. Roman Catholicism fears the future, and is opposed to experiment and change as revolutionary and destructive of its fixed dogmas and religious practices.

Like Fascism and Nazism, Roman Catholicism will use science when, but only when, it suits its purposes. Just as its 'leadership principle' was the groundwork of Nazism—as Goering testified at the Nuremberg trials last March 14—so too were its censorship and Inquisition methods, its book burnings and other means for the repression of individual thought and scientific progress. Hitler himself, in *Mein Kampf*, laid down the principle that, "*The greatness of every powerful organization . . . is rooted in the religious fanaticism with which it intolerably enforces itself against everything else, fanatically convinced of its own right.*" Further on in the same book (p. 882) he says:

"Here too one can learn from the Catholic church. Although its structure of doctrines in many instances collides, quite unnecessarily, with exact science and research, yet it is unwilling to sacrifice even one little syllable of its dogmas. It has rightly recognized that its irresistibility does not lie in a more or less great adjustment to the scientific results of the moment . . . but rather in a strict adherence to dogmas

... Today therefore the Catholic church stands firmer than ever."

Treatment of the Catholic church's attitude to science in all its branches—chemistry, physics, astronomy, geology, etc.—would be impossible in one short article. Its entire strategy against science and the tactics of its warfare can best be surveyed from the viewpoint of one single science. Medical science, which relates directly to the welfare and everyday life of all of us, affords the best vantage point from which to view the whole attitude of the Catholic church to science.

CATHOLICISM AND MEDICAL SCIENCE

Back of the whole attitude of the Catholic church toward medicine are two primitive superstitions from Persia that crept into the Catholic world through the early Fathers. One of these is the teaching that all matter is evil and contemptible, from which it follows that freedom of the soul can be obtained only by neglect and abuse of the body. Sanctity and physical filthiness thus became synonyms, as in the case of Simon Stylites, and centuries later that of Saint Benedict Labre, whose claim to sainthood is that he lived his whole life in rags and covered with fleas. The second doctrine was that all diseases are caused by demons that are banished only by supernatural means. The priest therefore was the only doctor for the treatment of the ills of the body, mind and soul

Thomas Aquinas, whose teachings are regarded today as the embodiment of the Catholic church's 'scientific' outlook and achievement, was particularly responsible for the lack of scientific progress till modern times. Dr. Andrew Dickson White, distinguished American historian and late president of Cornell University says:¹

"It was Aquinas who finally made the great compromise which for ages subjected science entirely to theology . . . The first result of this great man's compromise was to close for ages that path in science which above all others leads to discoveries of value—the experimental method—and to reopen the old path of mixed theology and science which, as Hallam declares, 'after 300 or 400 years had not untied a single knot or added one unequivocal truth to the domain of philosophy'—the path which, as all modern history proves, has ever led only to delusion and evil."

Modern medicine has established the fact that dirt and disease go hand in hand. The Catholic church, on the other hand, by glorifying dirt and the abuse of the body by ascetical practices, opened the way to disease and pestilence. Professor C. E. Winslow of Yale University, in the *Encyclopaedia of the Social Sciences* (XII, 647), reminds us that:

"Medieval Europe, in reaction from the emphasis of classical civilization upon bodily well-being, glorified through the early church uncleanness and disease as disciplines preparing the soul for eternal mansions. Greek hygiene and Roman sanitation were condemned or ignored, . . . vast . . . epidemics . . . swept across the face of Europe."

Jerome, early Doctor of the Church, established the principle that, "The purity of the body and its garments means the impurity of the soul." In the

rules governing the religious orders of the Catholic church to this day, such as Benedictines, the Cistercians, and the Trappists, baths are forbidden. The Italian monastery of Monte Cassino (to save which during the war thousands of lives were sacrificed) has never had a single bathtub or shower. As Haverlock Ellis puts it: "*The Church killed the bath.*"

Instead of medicines, the church built up a system of 'sacramentals'—relics, charms, and amulets—as the sole means of curing bodily ailments and dispelling devils. Every Catholic country today is full of these amulets and charms, which differ in no way from those used in pagan countries from the beginning of history. Even in the United States rice-paper images of St. Joseph, the Virgin Mary, St. Anthony and other saints, are eaten by devout Catholic people as a cure for disease. Scapulars, the 'miraculous medal,' tiny metal images of St. Anthony, Agnus Dei's, and St. Christopher medals for automobiles, are worn or carried by Catholic people to ward off diseases and accidents.

DEMON ORIGIN OF DISEASE

The glorification of dirt was not only a cause of disease, but led to the exclusion of medical cures on the ground that all disease resulted from the supernatural powers of evil. St. Augustine, whose opinions later became medieval dogmas, declared that "all diseases are to be ascribed to demons." Thus it was a natural and inevitable conclusion that these evil spirits could be overpowered and diseases cured only by the intervention of God's co-workers, the saints. Dr. George F. Fort, distinguished medical historian, says in his work, *Medical Economy during the Middle Ages* (p. 276):

"Inasmuch as diseases during this period were attributed to Satanic origin

¹ *History of the Warfare of Science with Theology*, vol. I, p. 379.

... the principal and in many cases the only remedies were drawn from relics or from objects which the departed saints had used in daily occupation. Flowers reposing upon the tomb of a saint, when steeped in water, were regarded as endowed with wonderful curing powers."

Whenever a grievous malady failed to yield under the ordinary invocation and magic of the church, the priestly authorities then proclaimed that the sufferer was possessed by the devil. So ingrained are these traditional superstitions that even in modern times refutation of such myths in no way jars the faith of the deluded Catholic people. Dr. White, in his above-quoted work (vol. II, p. 29), states that, "When Professor Buckland, the eminent osteologist and geologist, discovered that the relics of Saint Rosalia at Palermo, Italy, which had for ages cured diseases and warded off epidemics, were the bones of a goat, this fact caused not the slightest diminution of their miraculous power."

From these bones of goats and other relics, the Catholic church has always taken in countless millions of dollars by its monopoly of the curing business. In this regard Dr. White says: "Enormous revenues flowed into various monasteries and churches in all parts of Europe from relics noted for their healing powers." More than \$50,000 worth of the medals, scapulars, rosary beads, etc., for instance, brought to Rome last February by Cardinal Spellman to be blessed by the Pope and to be laid on the tombs of Rome's many saints, were stolen from his hotel.

The science of medicine owes what little advance was made in medieval times to the Arabs and Jews who were outside the jurisdiction of the Catholic church and therefore less subject to its strictures against experimental research. A medical faculty was estab-

lished at the school of Montpellier in the 12th century by Jews, themselves educated in Moorish schools in Spain and imbued with the intellectual independence of the (Mohammedan) Averroists. "Montpellier," says the *Encyclopaedia Britannica* (XVIII, 47) "became distinguished for the practical and empirical spirit of its medicine, as contrasted with the dogmatic and Scholastic teaching of Paris and other universities." Also at Salerno, Italy, medicine was taught under Arabic influence during the medieval period as a separate branch of science in distinction to monastic medicine prevalent elsewhere.²

Some Catholic scholars made brave attempts to take up an experimental study of medicine, but in most cases were furiously repressed as sorcerers. Such was the fate of the medieval genius Roger Bacon, a Franciscan priest. Because he insisted that all science was experimental, Bacon incurred the enmity of the church and was imprisoned. Even his Catholic biographer, Dr. David Riesman, in his *Story of Medicine in the Middle Ages*, (p. 78) admits that because of his scientific principles Bacon spent altogether twenty-four years either in the prisons of his Order or under persecution. He was forced to write his notes in secret code. In the 17th century Paul Sarpi, the Venetian friar who was the first to discover the circulation of the blood and the iris of the eye, was obliged to dissect the bodies of birds and mice in the secrecy of his cell. He had to be protected against the Pope's assassins by a special guard when he walked through the city, but several times he was waylaid and left for dead.

² Cf. *Mystery, Magic, and Medicine*, by Dr. Howard W. Haggard of Yale, p. 43.

SOME AMULETS USED BY CATHOLICS TO WARD OFF DISEASES

(Pictures through the courtesy of "Ciba Symposia," magazine of Ciba Pharmaceutical Products, Inc., Summit, N. J.)



'AGNUS DEI'

Contains wax used in the Sistine Chapel and other Roman churches.



These pictures of the Virgin of Einsiedeln are printed on rice paper and are swallowed for the prevention and cure of diseases.



This is called a "CIMARUTA" in Italian, and is a silver amulet against the 'evil eye.' It is made in the form of a root of a rue with half-moon, key and 'fica'—a sexual symbol widely used in Italy and other Catholic countries with magical interpretations.



AGAINST THE 'EVIL EYE'

Italy abounds in amulets to ward off the 'evil eye'—the "jettatura"—one of the strongest and most persistent delusions of the human race. This one of ox-horns with frontal bone and painted face is used mostly as a house amulet. Peasants also tie them to the axles of their carts.

**'BIRTHFLASK'**

Inside is a relic of St. Aloysius, and is used to help women in childbirth. When held in the hand is supposed to make labor easier.

MEDIEVAL SURGERY

Even more strict than the church's prohibitions against medical research in general was its opposition to surgery and dissection of the body, in life or death. As a result, the medical art of surgery, says Dr. Fort (p. 453), "was compared to the social degradation of barbers and bloodletters until the year 1406, when Wenceslaus, the emperor of Germany, by imperial rescript ordered that thenceforth this profession should be deemed honorable."

The reason for this unrelenting op-

position to the art of surgery on the part of the Catholic church was its extraordinary teaching that there is in the human body an incorruptible and incombustible bone that will be the nucleus of the future resurrection of the body. It was to keep this myth from being exposed that the vigorous prohibitions against all dissection of the body was mainly due. These same restrictions protected other medieval myths as well, such as the lesser number of ribs in a man than in a woman. Pope Innocent III, in 1215, anathema-

**'THE SCAPULAR'**

Used by Catholics all over the world. Made of two small woolen cushions connected by ribbons and worn on the chest and back. Inside the cushions are prayers written on paper.

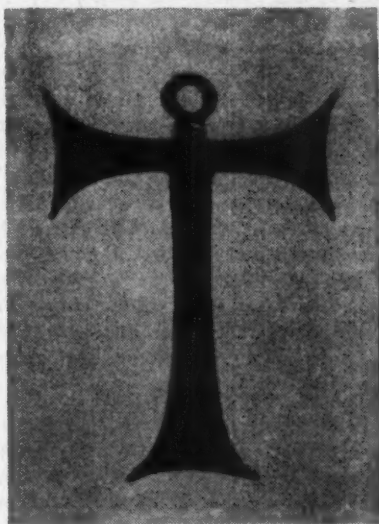
tized the practice of surgery, giving as excuse that "the Church abhorred all cruel and bloody practices," and especially forbade priests to have anything to do with it. The absurdity of this excuse can be readily seen in the fact that at that very time the papal Inquisition was shedding blood all over Europe. The exclusion of priests from the study and practice of surgery by this papal decree was practically the same as forbidding it all together.

CHURCH'S CONTROL OF INSANITY

The revival of the science of medicine that came after the Renaissance of learning threatened to take out of the hands of the church the profitable profession of treating disease of which she had long held the monopoly. Thereafter only one class of diseases remained exclusively hers—those which were still admitted to be due to the direct influence of Satan. Foremost among these was insanity. The cruel treatment of lunatics was simply the direct punishment of the devil, since insanity was held to be possession by the devil. Often the type of cure, such as the promotion of great religious processions, only aggravated and spread the disease. "Troops of men and women, crying, howling, imploring saints, and beating themselves with whips," says Dr. White, "visited various sacred shrines, images, and places in the hope of driving off the powers of evil. The only result was an increase in the numbers of the diseased."³

Exorcism was the main weapon of the church against insanity. By this means the 'indwelling Satan' was adjured in the most blasphemous and obscene language to depart from the afflicted person. The Jesuit Fathers in

Vienna in 1583, according to Dr. White, "gloried in the fact that in such a contest of exorcism they had cast out 12,652 living devils." Every Roman Catholic priest today who performs the rite of baptism has to exorcise the devil who is believed to reside in the child as a result of birth. After putting salt into the child's mouth, rubbing spittle from his own mouth on the child's nose and ears, and blowing his breath in the child's face, the priest directly commands the devil as follows: "*Depart, thou damned devil, out of this child!*"



"TAU CROSS"

This amulet was used much during the epidemics of the 17th century, and has always been believed to be a powerful prophylactic against skin disease and plague. Though formed to represent the Greek letter 'Tau,' it was formerly a sacred sex symbol of ancient Egypt.

³ *Op. cit.*, vol. II, pp. 105-112.

CATHOLICISM AND MODERN MEDICINE

Roman Catholic doctors and surgeons today in modern America are caught between the many restrictions of their church on medicine and surgery and the ethical rules of their profession. It is counted as murder, for instance, by the Catholic church to remove a fetus that is the result of an ectopic gestation, although a surgeon by law is bound to do so because it means certain death for the mother.

The writer once asked a prominent Catholic surgeon of New York City what he would do if he were operating on a woman for appendicitis and discovered an ectopic gestation. By the rule of his church he would have to leave it there and sew the woman up again; otherwise he would have to go to confession, accuse himself of committing murder and promise never to do it again. By way of answer he superstitiously knocked on the wood of his desk and said: "*Thank God, I haven't yet come across such a case!*" Craniotomy is also forbidden by the Catholic church unless the child can first be baptized in the mother's womb. The general rule of the Catholic church in childbirth is that the mother life must be sacrificed to assure the baptism of the child.

In Catholic countries where the church of Rome dominates, the priest is a self-appointed doctor providing quack medicines and superstitious remedies for all diseases. This is especially the case in Ireland, parts of Italy, Spain, and elsewhere. But it is even more so in Latin-American countries where the Catholic church has lorded it over the people for four centuries. Health conditions there are what they would be everywhere if the matter were left in the hands of the Catholic church.

An article in *Harper's* magazine for July, 1942, points out that 50 of the 120 millions in Latin America are ill with everything "from sprue to leprosy," especially with diseases reduced to a minimum in the United States. The most authoritative book so far issued on economic and social conditions in Latin America, entitled *Latin America in the Future World* (p. 4) states that, "One half of the Latin-American population is suffering from infections or deficiency diseases."

The tuberculosis rate in New York is 52. In Santiago, Chile, it is 430; in Lima, Peru, 435; in Callao, Peru, 503; in Guayaquil, Ecuador, it is 693.

A person born and living in the United States has a life expectancy of 62 years and five months, as of 1940. If he were to live in Latin America, his life expectancy would range from a high of 47 years in the more fortunate areas to a low of less than 32 in Peru. Thus in Rio de Janeiro, Brazil, more than one half of the men who reach working age die before they are 29 years old. Any or all of these figures can be documented in the work just mentioned which has the approval of the respective governments of every Latin-American country.

Catholic propagandists would like to explain the dismal health conditions of Latin America in terms of climatic conditions. Such pretexts are not worthy of serious consideration, for similar conditions obtain in all Latin-Catholic countries despite the great variations in climate between one and another. Catholic Europe tells the same sad story.

Far from tropical Latin America, among the French-Canadians of frigid Quebec, a province completely controlled by the Catholic clergy, the same conditions of disease follow in the steps

of the same poverty, ignorance, and superstition. Quebec City, the site of the much-frequented shrine of Saint Anne, still has the highest diphtheria mortality rate in the world (41.7 per 100,000). The city of Three Rivers with an infant mortality rate of 297 per 1,000 live births is in this respect behind the backward cities of Bombay and Madras, India.

It is the rule in French cities of Quebec that their health records improve in direct proportion to the number of Protestants. A typical case of this is found in the contrast between Montreal and Verdun, two neighboring cities separated only by a narrow canal. The first of these twin cities is overwhelmingly French-Catholic, the other predominantly Protestant. In Montreal the mortality rate through infectious diseases, according to the figures of a few years ago which we have on hand, is 68.8 in contrast to a figure of 26.6 for Verdun. Similarly in the tuberculosis mortality rate the figure for Montreal is 87.7, in contrast to 38.6 for Verdun.

English and Canadian newspapers of 1885 tell an interesting case of Catholic-church opposition to inoculation and the resultant ravages among the Catholics of Montreal during an epidemic of smallpox. The fullest account is given in the *New York Evening Post* of September and October of that year. After noting that the Catholic theological faculty of the Sorbonne in Paris had condemned all inoculation against disease as undue interference with divinely-inflicted chastisement, Dr. White (II, 60) summarizes the history of the epidemic in Montreal as follows:

"But in 1885 a record was made by Catholic theology. In that year smallpox broke out with great virul-

ence in Montreal. The Protestant population escaped almost entirely by vaccination, but multitudes of their Catholic fellow citizens, under some vague survival of the old orthodox ideas, refused vaccination and suffered fearfully . . . An effort was made to enforce compulsory vaccination. The result was that large numbers of the Catholic working population resisted and even threatened bloodshed.

"The Catholic clergy at first tolerated and even encouraged this conduct. The Abbé Filiatrault, priest of St. James' church, declared in a sermon that 'if we are afflicted with smallpox, it is because we had a carnival last winter, feasting the flesh, which has offended the Lord . . . It is to punish our pride that God has sent smallpox!' The Clerical press went further: the *Etendard* exhorted the faithful to take up arms rather than submit to vaccination . . . The Board of Health struggled against this superstition and addressed a circular to the Catholic clergy imploring them to recommend vaccination. But, though two or three complied with this request, the great majority were either silent or openly hostile. The Oblate Fathers, whose church was situated in the heart of the infected district, continued to denounce vaccination; the faithful were exhorted to rely on devotional exercises of various sorts.

"Meantime the disease, which had nearly died out among the Protestants, raged with ever-increasing virulence among the Catholics. The truth becoming more and more clear even to the most devout, proper measures were at last enforced and the plague was stayed, though not until there had been a fearful waste of life among the simple-hearted believers."

Catholic reaction to medical progress still shows traces of its true colors even

here in the United States at the present time. In 1944 the Catholic *Legion of Decency* forced the United States Public Health Service to withdraw its sponsorship of a restrained educational movie on venereal disease. The picture as a result was barred from the movie houses of the whole country. This in spite of the fact that the picture was made at public expense and endorsed by the "War Activities Committee" of the Federal Government as a necessary health measure, especially in war time.

Catholic teaching also opposes premarital physical examination to prevent venereally diseased persons from marrying. Father Francis J. Connell in an article in the *Catholic Mind* of January 22, 1939, justified this position, saying: "*All the physical afflictions that can ensue from the marriage of a diseased person, both to the healthy consort and to the offspring, are an immeasurably lesser evil than one mortal sin which the marriage could avert.*"

Nor is Catholic obstruction in the field of medicine confined to giving the green light to venereal diseases, which it still likes to think of as a divine punishment for sin. It is also fighting social medicine. On February 28th, 1944, the *National Catholic Welfare Conference*, political sounding board of the Catholic hierarchy, declared its opposition to a bill with social medicine provisions, adding that "*the mere fact that social legislation meets the social needs and responds to social demands is of itself not a strong enough reason to merit the support of a Catholic.*"

Back of the whole attitude of the Roman Catholic church to medical and scientific progress is its aim for totalitarian control of the bodies and souls of

all men. It claims control over the body because it regards the body as merely the container for the soul, and over the soul of all men the church of Rome is adamant in claiming absolute dictatorship. It is true that the Vatican today has its "Papal Academy of Sciences." But this is purely an informative body that keeps the church up to date in knowledge of scientific advances. From information thus obtained, the Pope issues decrees that assure the protection of the church's teachings against the new discoveries and practices of science in all fields.

Like Fascism and Nazism, the Catholic church encourages scientific progress, but only in so far as it serves its purposes. Everything harmful to its interests is sacrificed, no matter what its benefits may be to humanity in other ways.

DON'T FORGET!

WE WISH to remind our readers that the next issue of "The Converted Catholic Magazine" (for September) will be mailed about the middle of August. We need a few weeks each summer for necessary research and reorganization of the mechanics of distribution.

FOR \$1.00 WE WILL MAIL A SAMPLE COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES.

A VOICE IN THE WILDERNESS

A LAY CATHOLIC has spoken out courageously in America against the "tyrannies of the clergy," calling upon "the Catholic laity who are in leading strings to the clergy and are impotent . . . who have no leaders, no official voice, no public opinion as a group, no forum for frank discussion . . ." to cease tolerating low standards of morality in their church-supported public officials.

This crusading Catholic voice is that of a woman writing in the lay Catholic magazine, *The Commonweal*, of last March 15. The sad part of it is that she had to use the assumed name of "Katherine Loughlin," in order to shield herself and her brother, a priest, from persecution by her church authorities. Shades of the Inquisition and the Nazi Gestapo!

What has stung this brave, yet fearful, lay Catholic to this invective against her powerful political church and its hierarchy is the scandal of Mayor Curley in Catholic Boston, who has behind him a long career of crime and conviction, yet was recently re-elected Mayor of this great American city and hailed with bands and banners by jubilant priests and people on his return from Washington where he had been convicted of using the mails to defraud. Later he was pictured (see last month's *CONVERTED CATHOLIC MAGAZINE*, p. 101) banqueting alongside his Archbishop, the Catholic Governor and other notables of the State of Massachusetts.

Bitterly complaining of the lack of social conscience in Catholics as a whole, the author points out how priestly tyranny is exercised over the people. "From the usual minor tyrannies

in parish matters," she says, "it is an easy step to a condition in which the only large diocesan group of men was disbanded for refusing to accede as voters to a command from the Archbishop's house." She relates another case when "a group of some forty Catholic delegates from various parts of the country to a national alumnae meeting were ordered to leave the convent where they were staying, with two hundred local guests, within an hour, and their program cancelled, because they had the temerity to prefer their own slate of officers." She relates another case "in which at a business meeting of a Catholic group, its constitution was publicly destroyed as a 'piece of paper' to show that its only function was obedience to its spiritual and clerical director."

"Duty to our fellow-citizens of all faiths," she testifies, "has had slight emphasis in the training of priests or people." And she wisely warns: "For just such limited conscience the Church has suffered and is still suffering in other countries." This is an obvious reference to the Vatican's tie-up with the European dictators. She also mentions "the corruption of the Church in Spain, Italy and Mexico," and asks: "Was it not just such blindness that set holiness and devotion to the Church alongside indifference to unjust conditions for the masses of the people?"

All we can say is: This is twentieth-century America, which has just won a world war against the return of Inquisition and Gestapo cruelties and in defense of religious and other freedoms. It is for you, Catholic people, to accept and use those freedoms. Your church alone stands in your way!

FROM PRIEST TO RADIO GOSPEL MINISTER

By MANUEL GARRIDO ALDAMA

(Former priest, now world-wide Gospel preacher on
"The Voice of the Andes.")

"Their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18)

TO THOSE who love the Lord Jesus Christ, it has become a Biblical axiom that our thoughts are not God's thoughts, and our ways are not His ways; that His ways and thoughts are higher than ours, and that they are "past finding out." Whilst we, finite and fallible creatures, make plans and try to find ways for the attainment of our human aims and desires, He very often uses the same means for the realization of His higher plans. We find this to be true in the lives of many of the Bible characters. This too has been the happy experience of my life.

I was born in Spain, in a typical Spanish Roman Catholic home. In those days, the highest aspiration of a good, devout Roman Catholic mother was to have her son become a priest. My dear mother, being one of them, concentrated all her prayers and persuading power in impressing upon my tender mind that being a priest was the worthiest profession a man could aspire to, and that one who was thus chosen by God had conferred upon him greater honor and dignity than were granted to the angels or even to Christ's mother, as none of them had the power of forgiving sins or offering anew the sacrifice of Calvary. My father was not of the same opinion, and had not God taken him away when I was ten years of age, I would not have been allowed

to enter the priesthood. But, as soon as my father died, when I was scarcely eleven years old, my mother sent me to the Roman Catholic seminary in Madrid to start my training. At that age, I could not realize what to be a priest meant or implied, but I knew that such were my mother's longings, and I was not going to displease her if I could help it. So I spent the next twelve years studying and training to be a priest.

During those years, especially the last four, which were devoted almost exclusively to the study of dogmatic and moral theology, my faith in Roman Catholicism, and in God for that matter (for to me then the only possible religious faith was the Roman faith) was decreasing in inverse ratio to my increased knowledge of the peculiar teachings of the Roman Catholic church. The ones that disturbed more strongly in me the blind and absolute assent demanded by the church, were the two recent dogmas of the Infallibility of the Pope and the Immaculate Conception of the Virgin Mary. So strongly did I object to them that my professor of Dogmatic Theology angrily told me: "If you do not refrain from your dangerous ways of thinking, some day you will be a heretic."

ORDINATION AND BREAK

When the time came for me to be ordained, I explained frankly to the ordaining Bishop how my faith had been shaken during my years of train-

* This story by Dr. Aldama first appeared in *King's Business*.



DR. ALDAMA

Converted priest and Spanish radio preacher on "The Voice of the Andes." Dr. Aldama is now on his way to Europe to arrange special radio Gospel programs for Spain.

I was not going to say mass any more and therefore it was up to him to appoint some one else to take my place. In this apparently easy way, I realized a desire that had been in my mind for several years. I thought I had escaped all religion and that in such a large city as London no one would bother me any more with religious matters.

GOD'S INTERVENTION AND MY SURRENDER

But God had His plan for me, and the farther away from Him I thought I was getting, the nearer I began to feel that He was to me. Just at this time He began to make known to me what were His plans for my life.

A man of God, minister of the Church of England, upon learning of my spiritual situation, became interested in me. He invited me to discuss with him my reasons for taking the step I had. At the same time he attempted to make me see that I was in the wrong, not just because I had left the Church of Rome, but because I thought that by doing so I had put God out of my life. In our conversations, he allowed me to speak as much as I wanted and to explain my position, but invariably he concluded with an expression of his Christian point of view, saying: "*There is one thing you do not know, there is one thing you lack, and that is Christ in your heart.*"

I had adopted toward this friend the superior attitude that a Roman Catholic priest, after completing his full theological training, manifests toward any Protestant minister. At the same time I could not but admire the sincerity and earnestness of the man. I was obliged to admit that I had never before heard the exposition of justification for every sinner by simple faith in Jesus Christ, that he repeatedly

ing, and that I would much prefer to be sent to teach subjects that had no bearing on religion rather than to be placed in charge of a church in which I would be responsible for the welfare of souls. To this he agreed, and I was sent to teach secular subjects in a college in Santander, in the north of Spain. From that time on, things went from bad to worse as far as my religious faith was concerned, until I arrived at a spiritual state in which I denied the goodness of all religion, and even the existence of a good God seemed to me an impossibility.

I saw that I could not carry on any longer in the priesthood and determined to give it up. As it was dangerous for me to do this in Spain, I went to the United States and from there to England. After some time in London, feeling that I could make a living independently of the church, I wrote a letter to the Roman Catholic Archbishop of Westminster, telling him that

made to me. The last time he invited me to visit him, he had everything ready for a final and decisive attempt to win me for the Lord. From his house, he took me to a room in which a few persons were waiting to commence a prayer meeting. After he introduced me to them, I was astounded to see them get down on their knees. The whole thing was absolutely new and unexpected to me. One after another prayed for me personally, for they all knew my story from beginning to end. The good pastor had informed them that I had to be won for Christ, and here they were praying for me in my very presence with all their hearts. I cannot say that I was converted to the Lord then, but I was deeply moved. That was the turning point from my unbelief to Christ as a living reality.

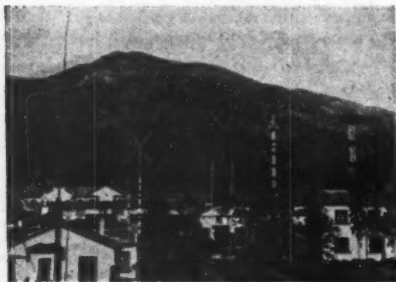
The following Sunday, I went for the first time in my life to a Protestant church, and the preacher, another real man of God, took for his text, John 3:7: "*Ye must be born again.*" So similar to Nicodemus' experience was mine, that as he explained the meaning of Christ's words to Nicodemus, I thought that surely he knew my story

too and referred to me in what he said. I was deeply troubled. My mind and spirit were all upset. I began to think that I must do something about the message I had heard. Some days later, in my own home, when my heart was very heavy, I said prayerfully: "It is true that Christ saves and brings peace, I want Him to come and give it to me." And He did. From that moment, the doubts that had troubled me, and all the spiritual darkness vanished, and the peace and tranquillity, hitherto unknown to me, came into my heart.

WORKING FOR HIM

I do not know how the Evangelical Mission of South America, which carries on a work in various South American republics, learned what had happened to me, and that I was disposed to go to work for Christ amongst Spanish-speaking peoples. But when they asked me to go to Peru to proclaim the Gospel, I accepted gladly. To do this work, however, I needed the solid grounding in the Word of God that I was lacking, so I was sent to the Bible Training Institute in Glasgow, Scotland, where I spent the happiest months of my life in the company and under the direction of the saintly Dr. David McIntyre, whose godly influence remains still fresh in my heart.

My first sphere of labor for the Lord was Lima, Peru, where I was engaged for twelve years in the publication and circulation of Spanish Gospel literature in Spanish America. During my stay there, I was sent by the British and Foreign Bible Society on an evangelistic trip throughout the republics of Columbia and Ecuador. While making this trip, I came to Quito, Ecuador, where the pioneer missionary broadcaster, "The Voice of the Andes," had started the preaching of the Gospel by



"THE VOICE OF THE ANDES"
(HCJB)

World-wide broadcasting station in Quito, Ecuador, S. A., which carries the Gospel message in fourteen different languages to all parts of the world.

radio to the Spanish-speaking countries. I must confess that at first I had not much faith in the effectiveness of such radio preaching, but when Mr. Clarence W. Jones, founder of the station, invited me to give some Gospel messages, and I felt the immediate reaction to them in the listeners from the telephone calls and letters received, I changed my mind. I realized that Roman Catholics, who are so difficult to reach on account of prejudices and church prohibitions, listen to the Gospel in their homes, if it is presented to them without bitterness and in a dignified manner. This conviction became more deeply rooted in my heart as the years went by.

Now I see that in it all was the hand of God, who had been in a wonderful and mysterious way preparing me for such a wide Gospel ministry.

THE GOSPEL ON THE AIR

When Mr. Clarence W. Jones, some years later, invited me to join him in Quito to take charge of the Spanish Gospel programs at "The Voice of the Andes," I could not refuse, for I felt that it was the Lord's call. Soon I went to Quito to start what has become a continental Gospel ministry. At first, "The Voice of the Andes" could not reach much farther than the limits of the city of Quito, but God has been increasing its power, until today, with

its five wave-lengths on the air for simultaneous Gospel broadcasting, it reaches to the uttermost parts of the earth through fourteen different languages in fulfillment of the Word of God: *"Their sound went into all the earth, and their words unto the ends of the world"* (Rom. 10:18).

Many of those who have listened for the first time to the Gospel through the instrumentality of "The Voice of the Andes" have accepted the Lord as their Saviour. The many letters received in Quito and the testimony of missionaries all over South America bear witness to this fact.

It has been my privilege to preach the Gospel in Spanish from the microphone of HCJB, "The Voice of the Andes," for six continuous years morning and evening. Some one has said that I have preached the Gospel to more Spanish-speaking people than any other person who has ever lived on this earth.

I shudder at the responsibility that this privilege lays upon my soul. The prayers of all the people of God will be very much appreciated for the faithful discharge of this responsibility toward my Lord.

(Headquarters of "The Voice of the Andes" are at 156 Fifth Ave., New York 10, N. Y. Copies of "The Radio Missionary Log" may be had from there on request.)

Dr. Aldama's new book, entitled "FROM PRIEST TO RADIO MINISTER," is now available. Price is \$1.00.

THE CONVERTED CATHOLIC MAGAZINE, as in past years, will not be published for July and August. The September issue will be mailed to you about August 15.

LUTHERANS WANT NO STATE AID FOR SCHOOLS

THE CONVENTION of the South-eastern District of the Evangelical Lutheran Synod, held last summer in Baltimore, passed the following resolution opposing Federal aid to church schools:

"It has been reported to your committee that four bills are pending before Congress regarding the matter of granting Federal aid to schools and that the Catholic Church is seeking to have parochial schools included in this Federal-Aid program. Your committee recommends that the District Board of Christian Education be authorized to express disapproval of these bills in the name of the District at the proper time."

Lutherans are as active as the Roman Catholic church in establishing their own parochial schools and are strong advocates of religion in education. They are adamantly opposed, however, to any use of public funds for parochial schools and are unrelenting upholders of the principle of separation of Church and State.

IMPORTANT!

MANY doubt the fact that the Roman Catholic church actually commands the Catholic party to a mixed marriage to convert the Protestant party to Roman Catholicism. Here is what the official Codex of Canon Law says (Canon 1062):

"Coniux catholicus obligatione tenetur conversionem coniugis acatholici prudenter curandi."

The translation of this is:

"The Catholic spouse is obliged to prudently take care of the conversion of his (or her) non-Catholic spouse."

OUR COLLEAGUE and former priest, Dr. Walter M. Montano, wishes to inform our readers that the former priest Juan Uriate,

mentioned in his letter in our magazine for last February, has now been completely converted to the Lord. He says of him:

"You will be interested to know that the Lord has brought a great change into Brother Uriate's life and experience. He is not the same man as he was when he first came to us. He says now that he is sure that he has accepted the Lord Jesus Christ as his Saviour, and has given public testimonies to that effect . . . He has now entered a theological seminary in Los Angeles, as he wants to receive further preparation in order to make his ministry more effective."

Dr. Montano will soon be returning to his Evangelistic missionary labors in Peru.



DR. WALTER M. MONTANO

Former Priest—now Gospel Missionary

► PRESIDENT TRUMAN, flanked by two Roman Cardinals—Griffin of London and Spellman of New York—received an honorary degree of Doctor of Laws from Jesuit Fordham University in New York on May 11. Cardinal Griffin received equal honor, the President of the U.S.A., according to the N. Y. 'Times' of May 12, "waiving the custom that prescribes that the President be honored alone." According to the same N. Y. 'Times,' Cardinal Griffin was cited for the honor before the President.

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ANSWERS

By JOSEPH ZACCHELLO

EACH MONTH, Mr. Zacchello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. All texts of Scripture quoted are from the official Catholic version of the New Testament.

This month his answers concern:

THE MASS

CATHOLICS SAY: (quoting the decrees of the Council of Trent):

"1. There is in the Catholic Church a true sacrifice, the mass, instituted by Jesus Christ; it is the sacrifice of the body and blood of Christ under the appearances of bread and wine.

"2. This sacrifice is identical with the sacrifice of the Cross, inasmuch as Jesus Christ is priest and victim in both. The only difference lies in the manner of offering, which is bloody upon the Cross and bloodless on our altars.

"3. It is a propitiatory sacrifice, atoning for our sins, and the sins of the living and of the dead in Christ, for whom it is offered."—*Council of Trent, Secs. 22, Chs. 1-3, Canons 1, 2, 3.*

The following texts of the Bible are quoted in favor of the sacrifice of the Roman Catholic mass: Malachi, they say, foretold the abolition of the Mosaic sacrifices, and the establishing of the sacrifice of the mass, which was to be offered up everywhere: "*I have no pleasure in you (the Jewish priests), saith the Lord of Hosts, neither will I accept an offering at your hand. For, from the rising of the sun, even unto*

the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name and a pure offering." Malachi 1:10-11.

"This is my blood of the New Covenant which has been shed for many unto the forgiveness of sins." Matt. 26:28.

The shedding of blood for forgiveness of sins is a real sacrifice. Christ commanded the Apostles, and through them all the bishops and priests of the Catholic church, to repeat often that sacrifice (the mass): "*Do this in remembrance of Me.*" Luke 22:19.

The Psalmist says, "*Thou art a priest forever, according to the order of Melchisedec.*" Psalm 110:4. Christ is a priest according to the order of Melchisedec on account of the sacrifice of the mass, prefigured by the bread and wine offered by Melchisedec: "*And Melchisedec, King of Salem, brought forth bread and wine, for he was the priest of the Most High God.*" Gen. 14:18.

ANSWERS:

In the Bible, prayers, praise, obedience, a contrite spirit and heart, are represented as incense, and oblation or sacrifice. "*Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice.*" Psalm 141:2. "*Let us offer up a sacrifice of praise always to God, that is, fruit of lips praising His name.*" Heb. 13:15.

These are the pure sacrifices foretold by Malachi, because though imperfect in themselves, they are pure as presented by our High Priest, Christ. "*For in Him dwells all the fullness of the Godhead bodily, and in Him who is the head of every principality and power, you have received of that full-*

ness." Col. 2:10. Therefore there is no prophecy about the mass in Malachi's words.

In the previous article we have seen the literal interpretation of the words of the Last Supper would be contrary to common sense and use, and that they are only figurative. In fact, how could the mass be a real sacrifice in remembrance of Him, if He were present in body, blood, soul and Deity on the altar!

Melchisedec brought bread and wine to refresh Abraham and his followers, not to sacrifice. The Roman version is a mistranslation. It translates "And he was a priest," as follows: "For he was a priest," in order to make it appear that he brought forth bread and wine in his official capacity as a priest to offer sacrifice with them.

It is significant that St. Paul, describing the character and conduct of Melchisedec (Heb. 7), says nothing about Melchisedec offering bread and wine as a type of the sacrifice of the Roman Catholic mass.

The power of celebrating mass is the chief pretense of the Roman priesthood, but there is not one word about this sacrifice in the new Testament. Christ sent the Apostles to preach and baptize and not to say mass: "Go, therefore and make disciples of all nations, baptizing them in the name, etc." Matt. 28:19.

In the Acts of the Apostles and in the Epistles, we read of prayer, praise, preaching of the gospel, but nothing about the sacrifice of the mass.

The Scriptures definitely declare that there is only one sacrifice: "He does not need to offer sacrifice daily (as the other priests did) first for his own sins and then for the sins of the people, for this latter He did ONCE FOR ALL in offering up Himself." Heb.

7:27. "And just as it is appointed unto men to die once, but after that comes the judgment, so also was Christ offered ONCE to take away the sins of many." Heb. 9:27, 28.

The New Testament makes it amply clear that there is no need to repeat any other sacrifice for our sins: "For by one offering He has perfected FOREVER those who are sanctified." Heb. 10:14. "We have been sanctified through the offering of the body of Jesus Christ ONCE FOR ALL." Heb. 10:10.

The Roman Church claims that the sacrifice of the mass is bloodless. If so, there is no remission of sins in that sacrifice, because: "Without shedding of blood there is no remission." Heb. 9:22.

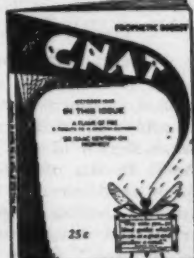
The only "sacrifice" in the Roman Catholic mass is that of the money of the poor given to the priest to pay for the mysterious ceremonies he performs, in the belief that they will relieve the sufferings of their beloved ones in the fires of purgatory.

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THE PASSING SHOW

By P. J. WHELAN

► **SINARQUIST** persecution of Protestants in Mexico has been intensified, according to a report in the *Norfolk Ledger-Dispatch* of last March 14 from Mexico City. In the town of Paso del Puente, in the State of Pueblo, the Sinarquist chief, Luis Rosas, attempted to assassinate Pedro Barrera Rodriguez, head of the Protestant community, and when Rodriguez escaped, Rosas seized his assistant, Juan Carlos, and subjected him to torture. The report added that "All Protestants of that area were warned that their homes would be set on fire unless they would convert to Catholicism."

► **THE LONDON** *Catholic Tablet* admits more than American Catholic newspapers concerning the Vatican's collaboration with the Nazis. Its issue of last Feb. 9; for instance, reported all the details of the trial and condemnation of Vatican-appointed German Bishop Splett of Danzig for his part in the persecution of those Polish priests who refused to bend the knee to Hitler. "Evidence for the prosecution," says the *Tablet*, "was given by the editor of a Polish newspaper, and by a succession of Polish priests, both secular and regular, who had worked in the diocese."

► **MYRON C. TAYLOR** was re-appointed by President Truman as his personal representative to the Vatican "with the status of Ambassador" last May 8. He arrived in Rome on May 5, and was met at Ciampino airfield by Prince Dorio Pamphyl, King Humbert's military aide, Msgr. Joseph McGeough, and others.

► **OPPOSITION** from the clergy in Germany is making it difficult for our occupation authorities to rule that defeated country, according to a lengthy report from Berlin to the N. Y. 'Times' of last April 2. An officer in a badly bombed town testified: "A fantastic number of appeals, trying to prove that the applicants are not Nazis, have been signed by priests." Of priests in politics, he

says: "We must try to keep the church more out of politics . . . Many priests are said to be urging the people to 'vote Christian'—in other words, for the Christian Social Union."

► **SIGNIFICANT** of the increasing totalitarian control by the Vatican of every phase of Catholic church organization is the news from Vatican City in an *INS* dispatch of last July 14, that Pope Pius XII personally appointed Rev. Valentine Schaaf of Cincinnati as the new Director General of the Franciscan Order. Heretofore the General of the Franciscans had been elected by a general council of the Order. Even that semblance of democracy is now gone and the matter is left to the choice of the Pope himself.

► **STUDY** of "the question of Protestantism as it relates to the Roman Catholic church" was voted by the Council of Methodist Bishops at the concluding session of its annual meeting last February 25 in Atlantic City.

► **A SECRET DEAL** among Britain, the United States and the Vatican to save Franco was revealed by Drew Pearson in his Washington column of April 13. Sir Alexander Cadogan, in a published statement in the N. Y. *Times* of April 15, denied he had received "secret cables" from London instructing him on the matter. Pearson replied: "London's cabled instructions regarding Franco were obtained by me from high British diplomats in a position to know what they were talking about."

► **AMONG** the many Roman Catholic priests arrested in Slovakia for underground terrorism against the post-war government is the Croatian Jesuit priest Tomislav Kolakovitch, whose real name is said to be Poglajn. According to a dispatch from Bratislava in the N. Y. 'Times' of last April 13, this Jesuit priest was "the leader of a Slovak underground organization accused of attempting to revive the outlawed Hlinka Catholic party in Slovakia. He was described as a veteran international spy and informer for the Vatican." The same N. Y. 'Times' dispatch reports that "an astonishing number of people here regard Msgr. Tiso as a national Slovak hero rather than a war criminal."

► **BEHIND** the fuss created by Army censorship of the Rome edition of *Stars and Stripes* were the articles in that newspaper describing the ceremonies of the elevation of the new cardinals by Pope Pius XII last February. What shocked the Army brass hats and the politicians was the very realistic description by *Stars and Stripes* of such things as the Pope's "diamond brooch as big as an alarm clock dangling from a red ribbon around his neck," and of the traditional Roman "charity" as "palm-greasing," "tips," and "peeling-off dough." The Pope's processional entrance into St. Peter's was described as follows: "Screaming 'Viva il Papa,' nuns, countesses and poorly-dressed Roman women alike pushed toward the center rail like housewives in a bargain basement." This is all true to fact, as we former priests witnessed it many times in Rome.

► **PROTESTANT MINISTERS** of all denominations in Buffalo signed an open letter published in the Buffalo (N.Y.) 'Courier-Express' of last March 1, calling for repudiation by the Roman Catholic church in America of the official teaching of the Catholic church in Spain against democracy, liberalism, Protestantism and Freemasonry. This was the result of the publication in the same paper, on Feb. 4, of the shocking quotations by reliable N. Y. Times' Madrid correspondent C. L. Sulzberger from the newest catechism of the Roman Catholic church in Spain. In his answer to the Protestant ministers' demand, Jesuit Father John J. Scanlon, according to the same Buffalo newspaper of March 4, defended the catechism's teachings and made excuse for its condemnations of free speech and freedom of the press, etc., by pointing out that "our own military government in Germany, as a first step in educating Germans for the reception of the four freedoms, put severe restrictions on every one of them."

► **CARDINAL MINDSZENTHY**, Primate of Hungary, refused to sign a declaration against anti-Semitism in Hungary "until Jews withdraw from the political police and from peoples' courts," according to a Religious News Service dispatch from Budapest in the N. Y. Post of last April 19.

► **THE SLANDEROUS** accusations spread against the *Youth for Christ* movement—that it is anti-Semitic, anti-Negro and pro-Fascist, and that it is tied up with Gerald K. Smith, Gerald Winrod, Kenneth Goff and others—has been splendidly squashed by Torrey Johnson, international president in a letter to Harvey Springer as follows: "*Youth for Christ* is a 100 per cent religious organization and strictly non-political. We want nothing whatever to do with you, Gerald Winrod, Gerald K. Smith, Kenneth Goff or any men of your character. We resent your intrusion upon a purely spiritual work."

► **THE METHODIST** dispensary for children at Jovellanos in Cuba has refused to accept a share in the proceeds of the Cuban lottery of last December 15.

► **FROM Mexico City** comes the news that a Roman Catholic priest, José Maria Vega, dean of the Carmelite Seminary there, has been received into the Episcopal church by Bishop Salinas y Velasco. According to the 'Protestant Voice' of March 22, Mr. Vega is a member of one of Mexico's oldest families and was educated for the Roman priesthood in Barcelona, Spain. He will serve as assistant to Rev. José Gomez, dean of the Episcopal cathedral of San José de Gracia in Mexico City.

► **UNDER MSGR. JOSEF TISO**, Hitler's priest-president.. of.. Catholic.. Slovakia, Jews were deprived of property valued at approximately 4,000,000,000 crowns, and so far there is great reluctance in that Catholic country to make restitution of any of it to the rightful owners. Anti-Semitic pogroms have occurred in Slovakia since the end of the war. Tiso, number one war criminal of the Balkans, is still held in Prague, but no news has yet come of this Vatican-backed priest being brought to trial.

► **THE COMMENTATOR**, in the first showings of the movie short "Hitler Lives," truthfully announced that "the tortures of the Nazi concentration camps were equalled only by the tortures of the Inquisition." This statement has been omitted in all subsequent showings, obviously due to Roman Catholic pressure.

About Books

NOTE OUR NEW AND TIMELY PAMPHLET: "CLERICAL FASCISM IN ARGENTINA" 15¢ a copy

"THE SPLIT—between Roman Catholicism and Christ," is an admirably-compiled contrast between the true teachings of Christ as set forth in the New Testament and the counterfeit, man-made doctrines of the Roman Catholic church taught in Christ's name. It is published by the Lutheran Press in New York and sells for only 10 cents. All the inventions of Rome and their dates, from Purgatory in 593 A. D. to Papal Infallibility in 1870, are accurately set forth in contrast to the Word of God.

We congratulate the Lutherans for their courage in thus proclaiming so openly—in these days when it is regarded as "unconventional" for Protestants to defend openly their spiritual heritage—the truth of the Gospel as Martin Luther so courageously did. We trust that all Protestants will give this factual booklet in large numbers to their Catholic friends.

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BOOKS RECEIVED

"LIFE OF JOSEPH VISUALIZED"—one of the "Bible Visualized" series so excellently published by Standard Pub. Co. of Cincinnati, Ohio. Roman Catholics confuse this Joseph of the Old Testament with their "Saint Joseph," the husband of Mary, whom they have made 'universal protector' of their church, applying to him the Old Testament saying, "Go to Joseph!" if you want help.

"MARTIN LUTHER, GREAT REFORMER," by Beasle Olsen. This is one of a series of 20 booklets, of 48 pages each, of the "Lives of the greatest Christian characters since the time of the Apostles." Boone Pub. Co., Des Moines, Ia. 30¢

JAMES D. BALES has sent us two new booklets: "YOU ARE A CHRISTIAN NOW," and "APOSTLES OR APOSTATES."

TWO BOOKS OF INSPIRATIONAL POEMS have come from Zondervan Pub. Co., Grand Rapids, Mich. One is a book of 365

choice poems entitled "INSPIRATIONAL AND DEVOTIONAL VERSE," compiled by Bob Jones, Jr. (\$2.50), and the other entitled "101 INSPIRATIONAL POEMS" compiled by Jean Connie Keegstra; cloth \$1.00, paper covers 75¢

"20th CENTURY MIRACLE," by Irma K. Andersor. The story of the conversion from Roman Catholicism of Israel Leonard and his missionary labors at Berea Tabernacle in Detroit; 103 pp. paper covers, price 75¢

"PROTESTANTISM, A SYMPOSIUM," in which "27 eminent and representative Protestants summarize the past, present and future of their faith." Edited by William K. Anderson and published by "Commission on Courses of Study" of the Methodist Church, Nashville, Tenn. 290 pp., paper covers, for \$1.00.

"PASTORAL WORK," a "Pulpit Book Club" selection. One of the Westminster Source Books for Ministers. Westminster Press, 252 pp., cloth. \$2.00.

"BORDEN OF YALE '09," by Mrs. Howard Taylor; a well-recommended story of 'a life that counts,' that is already in its 12th edition; Published by China Inland Mission, Phila., Pa. 285 pp. \$2.50.

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"TORCH AND SWORD," by E. M. McClusky, published by the Miracle Book Club, is a 50¢ book of great value to youth today, and is intended as a handbook for leaders of young people. To solve the world's ills at this time, it is very necessary to train young people to allow Christ to wield the Sword of his Word.

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"MADE ALIVE," by Charles S. Price, is another 50¢ book that shows the need today of the power of the spirit of Christ in a dead world. From a generation spiritually dead, the world cannot have life, light and power. This book shows how in each one can be fulfilled Christ's promise: "Because I live, ye shall live also."

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THE EDITOR'S CORNER

AN ARMY CHAPLAIN in Ludwigsburg, Germany, who is soon to return to his Presbyterian pastorate in Alabama, writes as follows:

"Since coming to Europe I have become convinced that we of the United States MUST act vigorously and quickly to combat the political and social advance of Roman Catholic influence, to say nothing of its spiritual oppression and misguidance. Dr. Maas, strong leader of the German Confessional Church and constant opponent of Hitler says, 'Nazism aped the Jesuits in ideology, method, and practice'. In many ways we see it quite plainly."

"OPEN SORE"

From Mrs. C. E. Berchtold, a missionary in Tame, Colombia, since 1926, writes:

"I have read your magazine for some time, and with increasing interest and admiration. I wish you to know that you have my hearty approval of your earnest efforts to enlighten the American public as to the great deception of Roman Catholic teaching. How little the American people seem to know about this great 'open sore of Christendom.' Little do they realize that they are sitting on a volcano, and while Satan keeps all eyes focused upon the Old World, he laughs as he draws his net in which he has so successfully caught the continent of North America. Here in South America the church of Rome may be seen for what it really is."

► EIGHT BILLION DOLLARS was spent in the U. S. last year for liquor. This exceeds the amount spent for education, religion and charity combined, according to the N. Y. 'Times' of last March 29.

► If you want to contribute anonymously to CHRIST'S MISSION and its work, you may safely do so by sending your check and request made out to THE D & M STEARNS MISSIONARY FUND, 147 WEST SCHOOL LANE, PHILADELPHIA 44, PA.



Here is a snapshot of your editor L. H. Lehmann and his twin sons, Ted and Fred, whose 14th birthday will be this June 20th. Puppy's name is "Ginger."

CORRECTION

IN THE STORY of the converted priest, Rev. Juan Estaban Roldán, of Bucaramanga, Colombia, in our December, 1945, issue, it was inadvertently stated that Mr. Roldán was parish priest for 25 years in Bucaramanga where he died. His 25 years as a priest were spent in various parishes, not in Bucaramanga itself. The correct name of the Presbyterian missionary mentioned should have been Clifford A. Douglass, not Arthur Douglass as stated.

We are happy to correct these inadvertent, though very minor errors, lest they should be used to discredit the truth of the story of this brave priest.

MANY CONGRESSMEN have written to thank us for sending them our booklet "Vatican Policy in the Second World War." About twenty of them so far have also asked us to send them our magazine every month.

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